

# *Treasury of Blessings*

*Healing Medicine for Our World*



*108,000 sacred golden earth stupas filled with  
mantras, dharanis, and precious relics  
will conduct positive energies  
to all beings in all realms*



## *Treasury of Blessings Project*

As we move into the twenty-first century, there is widespread and increasing concern for the wellbeing of the environment and the need to care for the planet as a whole, but solutions do not seem readily available. Uncertainty and anxiety are mounting steadily, as each year brings more destructive natural disasters, more human aggression and disease, and more instability and unpredictability.

According to Tibetan Buddhist cosmology, the harmony of the planet depends upon the relations between three realms: the realm upon the earth (sa-steng), the realm beneath the earth (sa-'og), and the realm above the earth (sa-bla). The realm upon the earth is the domain of human beings; the realm beneath is the domain of the nāgas; and the realm above is the domain of nature spirits. At a deeper level, the inner imbalances of mind are the source of the outer mistreatment of all the levels of the earth. The connection between inner and outer realms is much closer than modern people realize, for we have lost the understanding of their interrelation and the ways to create inner and outer harmony.

The tradition of the Tathāgata Buddha, the Great Physician of the World, is a repository of heal-

ing power and the blessings of selfless love. The ancient Buddhist traditions consider the sacred energies of Dharma symbols to be qualities of *Nirmānakāya*, the physical manifestation of the Enlightened Ones. The beauty and power of the symbols derive from the merit accumulated by the Buddhas and Bodhisattvas' practice of the *Pāramitās*. This perfection of wisdom and compassion manifests in innumerable ways—for example, in shapes and forms, in syllables and sounds—soothing and nourishing sentient beings, rebalancing the environment, and healing the wounds of history. Thus, the vibrations that flow from the symbols have the ability to affect the fundamental fabric of our world. The entire environment and its inhabitants are embraced by these secret, invisible forces: the oceans, the land, and the skies, the plants and animals, and each thought that arises in the minds of sentient beings.

### *Putting Knowledge into Action*

Since knowledge of the blessings of sacred symbols is part of the heritage of the Nyingma Lineage, the Head Lama feels TNMC has a duty to apply this knowledge for the benefit of beings. At the beginning of 2011, Rinpoche initiated an urgent ritual project to produce 100,000 large tsa tsa empowered with unusually powerful Dhāraṇī and Mantra for the purpose of bringing healing energy to the planet as soon as possible.



Tsa-tsas are clay disks stamped with images of Enlightened Ones or conical clay forms bearing the forms of Stupas. After the Lord Buddha first demonstrated the tsa-tsa to Śāriputra, the tradition of making thousands of small sacred forms to empower Stupas spread through India and from there into Tibet. Atīśa is said to have made tsa-tsas every single day, filling caves with sets of 100,000 to bring harmony and balance to the earth.

The power of the tsa-tsa depends on the sacred images that it holds on its exterior surface and on the mantric syllables and prayers, the blessed Speech of the Enlightened Ones, that are inserted into the interior. A precise ritual is carried out to empower the tsa-tsa in this way, thus rendering it effective.

Although this healing power is beyond the ordinary, rational mind, we know from our own experience how a mysterious, enlivening power flows through medicine; how the finest poetry, art, and music have a magical effect on the body and mind. The aesthetic gesture connects directly to the eye or ear consciousness beyond ordinary words, transporting us to another realm. The beauty of nature affects us in a similar manner, elevating the human spirit above everyday concerns and dispelling the sense of alienation. In a similar way, mantras, symbols, and prayers

communicate their messages directly with the heart of each being, harmonizing the elements in accord with the natural order.

### *Tsa-tsa Projects in America*

Rinpoche introduced the tradition of creating tsa-tsas to America in 1976 when the first set of 108,000 were produced under his direction at the Nyingma Institute for the purpose of empowering the Stupa that would be built at Odiyan in 1980. In 1985 he designed a brass mold for a conical tsa-tsa with the Eight Great Stupas on its surface, and a year later 108,000 had been produced and installed in the Odiyan Enlightenment Stupa. Under the direction of Rinpoche, tsa-tsas have been buried at earthquake-prone sites throughout California, and elsewhere in the world. More recently they were buried in Tibet to calm the aftershocks of a major quake and ease the spirits of those who perished.

In 2011, Rinpoche enlarged the 1985 form to more than twice the original size, and then added a second mold with scores of small stupas adorning its surface. A team of older men students were asked to produce a total of 108,000 of these two sacred forms as quickly as possible. Setting up a workshop at Padma Ling, they organized the processes of production from preparing the molds, pressing the clay into



the molds and then releasing it, kiln-firing the forms 400 at a time, gold-painting them, and empowering each one. Kiln-firing adds a great deal of work and the cost of electricity to the project, but results in a long-lasting product, as archeological finds around the world have demonstrated: fired clay has been known to survive intact as long as 25,000 years.

In the meantime, Rinpoche began creating an enormous collection of selected Sutras and Tantras, Mantras, Prañidhānas, and Maṅgalams to create a gzungs (dhāraṇī) collection of unprecedented power for these perilous times. Months of research resulted in over 25,000 pages of material or about 22 Tibetan volumes that were designed and flowed into typeset strips.

The material had to be micro-filmed with high-tech electron-beam technology since ordinary micro-filming could not produce clear images of type small enough to accommodate all the texts. The remarkable result is a little roll of film, a cylinder less than one-half inch in diameter and 1-3/8 inches tall that fits perfectly into the tsa tsa with room for other important empowerments.

For empowerment, Rinpoche gathered together powerful ritual materials including diamond dust, ground sapphire, emerald, and ruby, gold dust, Bodhi tree twigs, thirty different types of sman-sgrub medi-

cine pills, and rare relics and blessings from Nyingma lineage holders Padma Gling-pa, gTer-bdag Gling-pa, Zhe-chen rGyal-tshab, all the way up to 'Jam-dbyangs mKhyen-brtse Chos-kyi Blo-gros, his own precious teacher.

A priceless treasure that Rinpoche had received from Dudjom Rinpoche many years ago was also made available to be divided into tiny pieces for each tsa-tsa: the robe of one of the greatest Nyingma masters of all time, Zur-po-che Shakya 'Byung-gnas (1002–1062), through whom all the bKa'-ma tradition had flowed from gNubs-chen Sangs-rgyas Ye-shes to the future generations.

All the empowerments are carefully inserted into each tsa-tsa by a team of older men students, observing the proper conduct and performing the proper rituals. A plastic seal bearing the double rdo-rje protection symbol is affixed to the bottom of each form and tightly sealed against moisture.

### *Requests for Our Organizations*

Completed tsa-tsas will be ready soon for installation on shelves in protected sacred places such as Vairocana Garden at Odiyan, Nyingma Institute, Dharma College, Mangalam Centers, and Padma Ling in Berkeley,



and at Ratna Ling. Each of these organizations is asked to prepare a sacred space for holding 200–300 tsa-tsas. Some tsa-tsas will be delivered to Nyingma Centers in Europe and Brazil, and some to Japan. A number of tsa-tsas will be placed in glass jars and buried in locations chosen by Head Lama.

### *Treasury of Blessings gZung Text List*

Dudjom Rinpoche's earthquake protection mantra

Lama Mipham's 100 mantras for  
Cutting Karma (5 pages)

17th century Nyingma master Lo-chen  
Dharma Śrī 's collection of Mantra (188 pages)

Prayers to the lineages of the great masters  
of the Inner Tantras (90 pages)

Sangs-rgyas Sras-gcig Tantra  
(76 pages)

Vajrakīla Tantra  
(16 pages)

Chos-dbyings-mdzod by Longchenpa  
(130 pages)

Ten Mandalas of Bodhisattva Kshitigarbha  
(282 pages)

Suvarṇaprabhāsottama Sutra  
(341 pages)

'Od-zer Dri-med Spotless Light Dhāraṇī  
(32 pages)

gTsong-tor Dri-med Spotless Light Dhāraṇī  
(29 pages)

rDo-rje rNam-'joms  
All-conquering Vajra Dhāraṇī (4 pages)

Collection of Sutras for Daily Recitation  
by Dharma King Trisrong Detsen (600 pages 16 texts)

Amitāyus Sutra (35 pages)

Lama Mipham's Eight Great Bodhisattva mantras  
arranged for practice (25 pages)

Lama Mipham's collection of  
Lifestories of these Bodhisattvas (676 pages)

Prayers to Padmasambhava  
by Nyingma lineage holders (10 pages)

Four special Monlams for the longevity of the  
Nyingma tradition composed by the great masters of  
the 19th century (32 pages)

Wrathful and peaceful mantras for the Eight Herukas,  
Guru Drag-po, Kurukulle, the Six Dhātus, Bodhicitta



Mantra, Vajrasattva Mantra, and many more, |  
plus Sanskrit Alphabet, Ye Dharma, Rig-pa Pu-rong

Lama Mipham's mantra collection  
for subduing disease (24 pages)  
and his collection of bKra-shis (100 pages)

### **Atiyoga Section**

rGyud-bcu-bdun  
(2,504 pages, 19 texts),

dGongs-pa Zangs-thal  
(4,062 pages, 58 texts)

sNying-thig Ya-bzhi  
(7,352 folios, 44 texts),

Ngal-gso sKor-gsum  
(2,556 pages, 14 texts)

mDzod-bdun  
(6,524 pages, 11 texts)

Bu-ston Rinpoche's collection  
of Mantras from the Tanjur (700 pages)

additional tantric texts (101 pages)

images of Buddhas, Bodhisattvas,  
Deities, Mandalas and Stupas

**Grand total of 26,494 pages and 22 volumes**

### *The Benefits of Participating*

Because the "Treasury of Blessings Project" is based on the reliable knowledge of the Nyingma Lineage and because the guidelines for ritual activities have been carefully followed, we believe that these empowered tsa-tsas will create conditions that increase world harmony. When a project can make a such a real difference, the merit of supporting it is great indeed.

The creation of tsa-tsa is a practice that only men can do. It is a strong practice that concentrates and integrates energies of body and mind, strengthening both. The act of creating these sacred objects is uniquely satisfying in itself: the forms are very beautiful, and the creative work produces a stream of merit and blessings that flows through the project participants and continues outward to heal Mother Earth and all the beings she supports.

The more selfless the work,  
the more pure the intention to benefit others,  
the greater the merit generated,  
and the more powerful the blessings that result.

Come practice with us!



### *Current Status of the Project*



**A second kiln will double our speed**

As of September of 2011, 28,000 tsa-tsas have been fired, over 24,000 are painted gold, and empowerment is underway. Batches of microfilm gzungs cylinders are being manufactured, delivered, and prepared for empowerment. Gracious donors have provided the funding we need for materials, equipment, and operating costs.

The crew of men at work on "Treasury of Blessings" include 4 or 5 full-time older students and 3 to 5 part-time. At the present rate of production, it will take 15 more months to produce the remaining 80,000 tsa-tsas that Rinpoche has requested. Given the state of the world today, this is far too slow!

To speed up the production process, we are purchasing a second kiln. But to benefit from the new equipment, we need to increase the number of people working on the project at Padma Ling. Men from all of our organizations are urged to participate in this project. Please help us double the size of the crew.

**Contact Eric Brandebury at 510 809-2026 to find out how you can participate.**



**1. mill removes air from clay**



**4. clay cones exit stamper**



**7. after cooling, tsa-tsas are painted**



**2. making cones to put into stamper**



**5. trimming and touching up tsa-tsa**



**8. preparing gzungs**



**3. clay cones go into stamper**



**6. loading the kiln with 420 tsa-tsa**



**9. placing empowerments**